A DISCOURSE ON THE Woollen Manufacture OF IRELAND, AND THE CONSEQUENCES OF Prohibiting its EXPORTATION.

Printed in the Year, MDCXCVIII.

C. 142. c. 23.

A DISCOURSE ON THE Woollen Manufacture OF IRELAND, AND THE CONSEQUENCES OF Prohibiting its EXPORTATION.

Printed in the Year, MDCXCVIII.

A DISCOURSE

OF

IRELAND,

AND THE

CONSEQUENCES

OF

PROHIBITING ITS EXPORTATION.

A

DISCOURSE

OF THE

Woollen Manufactory in *IRELAND*, &c.

DURING the Seſſion of Parliament in *England*, the Winter 98, the Project for ſuppreſſing the Exportation of all Woollen Manufactures from *Ireland*, advanced ſo far, that (as I remember) there was ſome Debate thereon in the Houſe of *Commons*. Now we are adviſed, that the ſame Deſign is on foot again.

Wherefore I think it my Duty to God, my King and my Country, (comprehending therein both *England* and *Ireland*) to ſhew (as far as my little Abilities can) the People of *England*, the Mighty Wound that thereby wou'd be given, ſhou'd any ſuch Prohibitory Act paſs, to the *Proteſtant Religion* in both Iſlands; the great loſs of Wealth, (Wealth I ſay, the chief Object of their aim therein) particularly to *England*: And laſtly, that *England*'s Peace, Safety, and good Government wou'd thereby be extremely expoſed to new Troubles, both Foreign and Inteſtine: That on the contrary, the cheriſhing the *Proteſtants* of *Ireland* in their Woollen Manufactures, (the only thing that can well ſupport their Numbers here) will bring more Gain to *England*, than the Prohibition propos'd.

I am not ſo conceited as to think that the truth of theſe Propoſitions are not clear and apparent to very many of both Kingdoms without my help; but in Common Danger the help and skill of every one is to be admitted.

Propoſition I. *That the Reformed Religion is much propagated in* Ireland, *by the Woollen Manufactures there.*

Tho the Doctrines of our Lord and Saviour *Jeſus Chriſt*, are the moſt ſimple, intelligible and eaſie to Humane Nature of any Religion in the World; and his Precepts and Examples guide us in the moſt Delightful, Happy and Wiſeſt Ways of Life that Morality is capable of; yet both Doctrine and Precepts are alas! but too little underſtood, and leſs practis'd by the generality of our People; who tho excellently inſtructed in both by our Miniſters, have not ſo delightful and clear a Knowledge therein, as to be able to give manifeſt reaſon of the Hope that is in them, yet generally are ſatisfied of the Truth thereof; like Men who learn another Language than their own, ſoon underſtand more thereof than they can ſpeak themſelves. But tho very many of them can't in any tolerable order, lay down their own Principles, yet ask 'em, What are the Faults they find in the *Romiſh* Perſwaſion? They'll paſſionately reply; 'tis a Falſe, Baſe, Cruel Religion. What *Popery!* to burn and hang People, Inquiſition and Dragoon 'em if they won't do as they would have 'em? and if they do, then keep 'em Slaves and Beggars; whilſt the *Abby Lubbers*, *Friars* and *Prieſts*, devour their Labours living, and when they die, make their Poſterity pay Money for the Redemption of their Souls. No, rather than be of that Religion they'll be of none. Thus tho the Reformation was firſt promoted by the great Learning, Wiſdom, and Holineſs of Life of thoſe whom God of his great Mercy and Grace ſtrengthned to Undertake a Work ſo difficult and dangerous, the truth whereof many ſealed with their Blood; yet now it is continued by the generality of its Profeſſors, not only for its Truths ſake, which they take for granted; but far more ſenſibly, for its being a Fortreſs, or Bulwark againſt all *Arbitrary Power* or *Violence* over their Lives, Liberties and Goods.

Popery they dread as a Monſter that would devour 'em and all that

that is theirs; and therefore they had rather die in the Conteſt, than be eaten up alive.

Of all the Occupations and Trades by which our People get their living, there are none ſo great Enemies to *Popery* and *Papiſts*, as generally our Marriners and Clothiers; and therefore very rarely admit any *Papiſt* Seaman (if he appear to be ſuch) either to Sail, or Work with them. Several *Papiſts* indeed are Fiſhermen and Boatmen; but if they uſe the Sea for any conſiderable time, they ſo long diſguiſe their Faith, that they loſe or change it at laſt. So that tho the *Proteſtants* of *Ireland* have had a long time a large Commerce by Sea, yet are there very few *Papiſts*, if compared with the others. I think I can only except the County and Town of *Wexford*, where there lately were many *Papiſt* Seamen; but the Inhabitants there are of an old *Engliſh* Stock, and ſo much more addicted to a Seafaring-Trade than the *Iriſh*; which their great Herring-fiſhing did much encourage and promote. Beſides there never was a ſufficient Body of *Proteſtant Merchants*, or *Mariners*, to Diſcourage or Convert them. However 'tis to be obſerved, that in the late War with the *French* King, our Coaſts were more Infeſted, and conſequently more injury done us by thoſe *Wexford* Deſerters in *French* Privateers, than by all the reſt put together; for they knowing all the Coaſt, Rocks, Shoals, Harbours, and Rivers, attempted what no Stranger could, or durſt attempt. And this Injury had been far greater, had not our *Proteſtant Merchants* and *Seamen* by their Averſion for 'em, prevented their Increaſe in all other Parts of *Ireland*.

As our *Seamen*, ſo our *Clothiers* have an invincible Prejudice againſt permitting any *Papiſts* to be inſtructed in their *Art and Myſtery*, as they term it. Theſe People are divided into ſeveral parts that compoſe the whole of that Trade, *viz.* The *Clothier* or Imployer of the reſt, the *Comber*, the *Spinner*, the *Weaver*, the *Miller* or Tucker, the *Dyer*, the *Racker*, *Preſſers*, &c. in all which parts they admit no *Papiſt* any ſhare, except in the Spinning done by the Women, and a ſmall part of the Weaving: But ſhou'd any

Papiſt

Propoſition I. *That the Reformed Religion is much propagated in* Ireland, *by the Woollen Manufactures there.*

Tho the Doctrines of our Lord and Saviour *Jeſus Chriſt*, are the moſt ſimple, intelligible and eaſie to Humane Nature of any Religion in the World; and his Precepts and Examples guide us in the moſt Delightful, Happy and Wiſeſt Ways of Life that Morality is capable of; yet both Doctrine and Precepts are alas! but too little underſtood, and leſs practis'd by the generality of our People; who tho excellently inſtructed in both by our Miniſters, have not ſo delightful and clear a Knowledge therein, as to be able to give manifeſt reaſon of the Hope that is in them, yet generally are ſatisfied of the Truth thereof; like Men who learn another Language than their own, ſoon underſtand more thereof than they can ſpeak themſelves. But tho very many of them can't in any tolerable order, lay down their own Principles, yet ask 'em, What are the Faults they find in the *Romiſh* Perſwaſion? They'll paſſionately reply; 'tis a Falſe, Baſe, Cruel Religion. What *Popery!* to burn and hang People, Inquiſition and Dragoon 'em if they won't do as they would have 'em? and if they do, then keep 'em Slaves and Beggars; whilſt the *Abby Lubbers*, *Friars* and *Prieſts*, devour their Labours living, and when they die, make their Poſterity pay Money for the Redemption of their Souls. No, rather than be of that Religion they'll be of none. Thus tho the Reformation was firſt promoted by the great Learning, Wiſdom, and Holineſs of Life of thoſe whom God of his great Mercy and Grace ſtrengthned to Undertake a Work ſo difficult and dangerous, the truth whereof many ſealed with their Blood; yet now it is continued by the generality of its Profeſſors, not only for its Truths ſake, which they take for granted; but far more ſenſibly, for its being a Fortreſs, or Bulwark againſt all *Arbitrary Power* or *Violence* over their Lives, Liberties and Goods.

Popery they dread as a Monſter that would devour 'em and all that

that is theirs; and therefore they had rather die in the Conteſt, than be eaten up alive.

Of all the Occupations and Trades by which our People get their living, there are none ſo great Enemies to *Popery* and *Papiſts*, as generally our Marriners and Clothiers; and therefore very rarely admit any *Papiſt* Seaman (if he appear to be ſuch) either to Sail, or Work with them. Several *Papiſts* indeed are Fiſhermen and Boatmen; but if they uſe the Sea for any conſiderable time, they ſo long diſguiſe their Faith, that they loſe or change it at laſt. So that tho the *Proteſtants* of *Ireland* have had a long time a large Commerce by Sea, yet are there very few *Papiſts*, if compared with the others. I think I can only except the County and Town of *Wexford*, where there lately were many *Papiſt* Seamen; but the Inhabitants there are of an old *Engliſh* Stock, and ſo much more addicted to a Seafaring-Trade than the *Iriſh*; which their great Herring-fiſhing did much encourage and promote. Beſides there never was a ſufficient Body of *Proteſtant Merchants*, or *Mariners*, to Diſcourage or Convert them. However 'tis to be obſerved, that in the late War with the *French* King, our Coaſts were more Infeſted, and conſequently more injury done us by thoſe *Wexford* Deſerters in *French* Privateers, than by all the reſt put together; for they knowing all the Coaſt, Rocks, Shoals, Harbours, and Rivers, attempted what no Stranger could, or durſt attempt. And this Injury had been far greater, had not our *Proteſtant Merchants* and *Seamen* by their Averſion for 'em, prevented their Increaſe in all other Parts of *Ireland*.

As our *Seamen*, ſo our *Clothiers* have an invincible Prejudice againſt permitting any *Papiſts* to be inſtructed in their *Art and Myſtery*, as they term it. Theſe People are divided into ſeveral parts that compoſe the whole of that Trade, *viz.* The *Clothier* or Imployer of the reſt, the *Comber*, the *Spinner*, the *Weaver*, the *Miller* or Tucker, the *Dyer*, the *Racker*, *Preſſers*, &c. in all which parts they admit no *Papiſt* any ſhare, except in the Spinning done by the Women, and a ſmall part of the Weaving: But ſhou'd any

Papiſt

Papist pretend, as a *Master Clothier*, to set up the Trade in any City or Corporate-Town, the *Protestants* of that Trade wou'd soon humble his Pride and Arrogance, and no more suffer him, than *Rome* would suffer the Bible to appear in *Spain* and *Italy* in their Vulgar Tongues. Instead of suffering him to follow their Trade, as they call it, they would drive him from the place, especially since by the Laws, no *Papist* is capable of his Freedom in any Corporate-Town in *Ireland*; and so consequently incapable to be Master in any Trade there. The *Combers* are mostly *English* Men, who are so strictly Confederated against suffering any *Papist* to intermeddle with their Trade; that shou'd a Master imploy a *Papist-Comber*, the rest are all dissolved from his Service; not one will or dare serve him; but instead thereof, if they can conveniently apprehend his Minion, they'll break his Thumbs, so that he shall never Comb Wooll again, but leave him to lament that ever he did. Some very few *Papists* are allowed by them to be *Tuckers*, but rather to serve the Country in ordinary *Milling Frizes*, *Stookins*, and the like, than in any considerable part of their Trade. I never heard that any *Papist* here attempted the Dying or Pressing part: So that in the whole *Cloathing Trade*, none of the *Papist* Faction, except the Females, and a very few of the Men, are admitted. The *Irish Friars* and *Priests* were in the Reign of the late King *James*, so sensible hereof, that on all Holidays they strictly prohibited their Spinners and Weavers working; and would sometimes enter their Cabbins and (if they found 'em at it) break their Tools; saying, *That Work was good for nothing, but to Encrease and Maintain the Heresie*. And so fearful were the Chief of the *Irish*, that the *Combers* would take Arms and rise; that they were extremely glad, when they saw 'em, for want of other Work, go off in great Numbers for *England*. But besides the Hatred our *Clothiers* have for *Papists* on the general account, they have very particular, and (to themselves) *good Reasons for it*.

First, That they can't depend on their *Honesty*: For such *Protestant* Masters, as for a present Reward, or an extraordinary long time

time of Service, have taken an Apprentice of *Popish* Education, (tho his Religion was to lie dormant with his Friends, till he had learnt his Trade) found to their Cost, that they cou'd not be kept from stealing the Woolk, Worsted, Yarn, and what else they could purloin. Now tho stealing is esteemed a Peccadillo among *Papists*, *Irish* especially; yet in the *Cloathing Trade* it's an Unpardonable Fault. The Offender is certainly ruin'd there; the whole Fraternity abhor him; and he must seek new ground, where a thousand to one but Fame will overtake him; and tho he may wander like *Cain*, yet his Guilt and Punishment will be in pursuit. But,

Secondly, If this Apprentice serve his Time and learn his Trade, the next thing he will do, is to lower the Price of his Work, and accordingly do it so much the more slightly, worse and deceitfully. And what those want to make up his Gain, he will pinch out of his Back and Belly. For as the *Irish Papists* have no other way to outdoe the *English Protestants*, but doing Cheaper, so they'll not fail to do that, knowing how to live extremely worse, both in their Houses, Apparel, and Fare. If therefore the Matter come only to that Competition of Cheapness, and be otherwise equal, the Cause will surely go for the *Papist*. For this reason our *Clothiers* are on their Guard, not to suffer their Trade to fall into *Papists* Hands, knowing that must be their own ruine. For that *Nation* or *People*, be their Principles never so bad and hurtful to the Publick, shall have that Trade wherein they can under-do the rest. Please to note, The making Frizes is not meant or intended as a part of the *Cloathing Trade*. For that can, and is managed in poor *Country Villages*, where our *Clothiers* do not care to dwell; but altogether inhabit in good Cities and Corporate Towns, where they find their Safety, Profit, and Plenty. And by this means our Cities and Towns are now more fully inhabited by *Protestants* than ever, and thinner of *Papists*. However there is a Remarkable Difference between the Cities and Towns where the Woollen Manufactures are, and where they are not. Where they are, there's a very great Trade, and that in the Hands

of

of *Proteſtant* Merchants and Factors; but where the Manufactures are inconſiderable, the other Trade, as the Exportation of Hides, Tallow, Butter, and the like groſs Commodities, is almoſt, if not altogether as much managed by *Papiſts* as *Proteſtants*. For that the *Iriſh* Merchants and Factors abroad, do all they can to maintain a Correſpondence and Trade with their Friends and Relations that ſtaid in *Ireland*.

I have conſidered how it ſhould ſo happen, that Manufactures ſhould ſo much more thrive, in *Proteſtant* than *Papiſt* Countries, and that even where *Popery* was Regnant, and Proteſtantiſm ſcarce permitted; the *Proteſtants* prevailed (where not violently hindred) to get the Trade, and conſequently Riches and Reputation to themſelves.

One Cauſe I conceive to be, that the *Reformed* not being at all delighted with the *Gauderies* and *pompous Proceſſions* of the *Romiſh Church*, remain at their Trades and Occupations, when the *Papiſts* of the ſame Trade are ſpending their time either in attending or aſſiſting thoſe Glorious Shews; the Idleneſs and Pride whereof, influenc'd by the many Holidays, makes 'em very unwillingly return to their Labours; which after that, ſeems more poor and miſerable.

2. That *Proteſtants* are generally more honeſt and punctual in their Dealings, and no wonder; for if the Mind of a *Papiſt* be diſturbed by his Fraud or Injuſtice, Perjury or Oppreſſion, it can by the power or skill of a Prieſt, be much, or quite ſtupified, appeaſed and made gentle. Whereas the poor Peccant *Proteſtant* has no ſuch Salve for his Sore; he muſt make Satisfaction and truly repent. And tho *Proteſtants*, I fear, do not generally perform this part of their Religion, as they are bound, when they have offended, yet are they not ſo ready as the other to offend. Wherefore even *Papiſts* themſelves may and do deal more ſafely with *Proteſtants*, than with one another; and this muſt neceſſarily have many great Advantages attending it, according to that Saying, *Honeſty is the beſt Policy*.

3. The *Papiſts*, eſpecially the meaner and more ignorant ſort,

are

are extremely impoverisht by their Begging, but greedy Clergy; by which means they are made insensibly weak, and unable to manage their Trade to that advantage that *Protestants* do, who are not so cousned of what they have. The *Papist* finding his Condition low, his Hopes and Diligence lessen, whilst the *Protestant* finds his Labour prosper in his Hands, and is therefore enabled and encouraged to continue and encrease his Industry.

I remember about the latter end of K. *Charles* II. Reign, when *Popery* began to venture a little out of Doors, that the Prises of *Wooll* and *Woollen Goods* would rise and fall, just as the Wind of Hopes and Fears blew. When the *Protestant* Cause was seemingly in favour, then all Hands at work, and every thing sold off bravely; but when the *Roman Party* were a little uppish, then all things fell to the Ground; tacitly implying, *That Manufactures and Commerce have* Popery *for their Implacable Enemy.*

Men that can get their Livings honestly by their own Industry, have a Value and good Opinion of themselves, and can't endure the Thoughts that any one may Rightfully, and yet Arbitrarily, deprive or obstruct them of the Means thereof, which yet they know *Popery* must and will do. For if Men be permitted to make use of their own Sense and Reason, (which nothing but Truth will admit of) and their Property in their Lives, Liberties and Goods be preserved to them, how can *Popery* (conscious of their own Fraud) ever subsist? Therefore as the *Eagle* (*Rome's* beloved Bird) first plucks out the Eyes of her Prey, so *Popery* must Reason and Sense, the Eyes of our Rational Souls: After that there is no hope to escape.

Wherefore I conclude that seeing our Manufactures, especially our great and chiefest the *Woollen*, can't thrive, nay scarce subsist without the benign Influence and Protection of a *Protestant Government*; that certainly those Artificers and Traders, from Principles of Self-Interest, Love, and a full perswasion of its being the best *Government*, and best *Religion* in the World, will immoveably adhere thereto, and propagate the same, by all possible means, to strengthen and enlarge themselves. And that therefore

the *Protestants* of *Ireland*, who have the *Irish Papists* (the worst and most inveterate of all others) for their Enemies, must with one Heart and one Mind love the present Government of *England*, that rescued 'em from their insupportable Cruelties, and gave 'em opportunity to serve God in his own way, and honestly to live by their Labours and Industry. And therefore the encouraging, encreasing, and confirming of this sort of People, is a very great Security to the *Profession of the Protestant Religion*. For Men naturally love to choose the Right, when they may safely do it; but much more when invited by other Advantages also.

It may be objected: *Since* Protestantism *is so great a Patroness of Manufactures, how comes* China *so famous for 'em? There is no* Protestant Religion *there.* I answer, not *Papist Religion*, nor any thing like it, for Fraud, Violence, or Oppression: Where there is no *Popery*, I believe Manufactures may flourish, but never where it is.

Prop. II. *That the Wealth of* England *is much augmented by the Woollen Manufactures, and Navigation of* Ireland.

A Stranger arriving in *England*, and should hear many Persons there, of seeming good Parts and Repute, rail against *Ireland*; sometimes wishing it under Water, sometimes wasted, deserted, and what not, would think that the People of this Island were some deadly Enemies, who infested their Coasts with Piracy and Depradation, were the Subjects of some haughty injurious Prince, who kept no Faith with 'em, but did them all the Mischief in the World; he would not dream that we are one and the same People, Parents and Children, Brothers and Sisters, sometimes dwelling here, sometimes there; that we are of one Religion, that we are Province of their Empire, and have neither Laws nor Governors but of their sending us. What is it then that we have done to provoke such Indignation? Why we made Serges, Bays, and other *Woollen Goods*, and sent 'em to *Holland*, *Flanders*, *Spain*, *Portugal*,

Portugal, &c. would he not wonder what Crime was this; and ask what Law or Friendſhip we violated? None, ſay we, and hope never ſhall; but being inſtructed there to get our Living honeſtly, we have endeavoured to do ſo here.

But our Fault is, that by meddling with the *Woollen Manufactures*, we have lower'd the Price abroad. I may well deny the Conſequence, but for this time I will grant it. Well then; we have lower'd the Price abroad, and ſo *England* has had the leſs profit; yet our Trade will be found to be a great addition to the Wealth of *England* in general: For whatever ſome *Weſt-Country Gentlemen* take *Ireland* to be, and whatever it was formerly, when in the Hands of the Native *Iriſh* and *Papiſts*, it is now an *Engliſh Proteſtant Country*; and to be reputed no more ſeparate from the Care of the Monarch of *Great-Britain*, than *Yorkſhire*, *Cheſhire*, or any other part of *England*. Is it becauſe there is a little Channel that runs between *Wales* and *Wexford*, that when any *Engliſh* dare croſs that Stream, they muſt be diveſted of *Engliſh* Privilege, as if they had tranſgreſt ſome Law of Nature? Or as if indeed,

Nequicquam Deus abſcidit
Prudens Oceano diſſociabili
Terras: _____ Horat.

Then 'tis the Fields on the Eaſt ſide of that Water are bleſt, and thoſe on the Weſt are curſt; but neither God, nor the King, will ſay ſo: Or is't that one Nation can't live in two Iſlands, as well as two very different Nations dwell in one Iſland? But to return to our promiſed Wealth, from which the *Devenſhire Gentlemen* is kept too long.

Ireland, if permitted to Ship off her Manufactures, the quantity from both Kingdoms, will in all probability be very much greater than from one. And altho hereby at firſt it may ſomething abate the price of each Piece, yet the proceeds of all will be exceedingly more; for the ſcarcer and dearer any thing is, the leſs

is made uſe of; and on the contrary, the cheaper and more plenty any thing is, the Conſumption will be alſo ſo much the more. This will alſo diſcourage the Manufacturers; for when they ſee how very cheap and plenty they are brought 'em from *England* and *Ireland*, they may incline to ſomething elſe, to which they may have more Conveniencies and Encouragement. We will ſuppoſe then that *Exeter* ſent 1000 Pieces of Serges to *Holland*, and had got 2000 Guilders by them; had not 1000 Pieces, arrived at the ſame time from *Cork*, and reduced their profit to 1500 Guilders, and thoſe from *Cork* making the ſame Gain, put the Account together, and there is 3000 Guilders profit by both, inſtead of 2000 by one. But ſays the Man of Land and Trade in *Devon*, What is your 1500 Guilders to us? I ſay, as much as if *Hull* or *Yarmouth* got them. For 'tis very little or no return of Goods we have from *Holland*, *Flanders*, &c. but our Money is either brought in Specie, or remitted by Bills, (which at laſt comes to terminate in the ſame thing) to *London*. When 'tis there, both Principle (which is at leaſt 2500 *l.* more) as well as the 1500 Guilders profit) which is about 150 *l.*) are applied to the Payment of *Iriſh* Rents, due to the Nobility, Gentry, and Rich Men of *England* and others; to pay the Expence of our Sons at Study at *Oxford*, *Cambridge*, or the *Inns of Court*; to buy vaſt Quantities of Hopps, Tobacco, Sugar, Dye-ſtuffs, and a thouſand other things, ſo far as our Money will go. When all this is done, what Money our Trade produces more than our Rents payable there, the Generous Education of our Children there, and the Goods we bring thence amount to, is our own to go on with our Trades, to do ſo again, and to improve our Eſtates at home. So that every unprejudic'd Man may ſee that we are a conſiderable Root of *England*'s Wealth, and add greatly thereto. And *Devon* may with a ſound reaſoning prohibit *Yorkſhire* to Ship off any Kerſies, *Colcheſter* challenge the whole Bay-Trade, and *Norwich* the Stuffs, and *London* pretend to prohibit all Out-Ports to Import or Export any Foreign or Native *Commodities*, becauſe they leſſen her Trade thereby, that ſhe *more powerfully* than any City in *England*,

England, *ſupports* all Exigencies of the State. But how much wiſer is the contrary of this? *Viz.* To encourage all the Members of the ſame Body, to extend Care and Kindneſs to all, that from all they may receive mutual Aid and Benefit.

I pray ſuppoſe all *Ireland* as full of *Engliſh Proteſtant* Inhabitants as *England* is, and as rich; Would not *England* then have double the Power, both in Men and Money of what ſhe now has to ſupport her Wars? Would not her Vent of her own, and her *Plantation Goods* be vaſtly greater than if *Ireland* were Deſert of *Proteſtants*, or which is worſe, be in an Enemies Hands?

But ſuppoſe it's objected, *Ireland* is Peopled by the Depopulation of *England*, and gains no more in Trade than ſhe loſes; but this is evidently falſe, *Engliſh* are not ſo fond of their own Country, tho a good one, but that an *Engliſh* Man will, as well as a *Scot*, who has a bad one, Travel abroad, rather than live in a poor and painful manner at home. If there were no *Ireland*, he would find the way to *New-England*, *Virginia*, *Maryland*, or ſome other place; but *Ireland* lies rather fit to ſave them from being carried utterly away, and loſt from, *England*, to which he or his encreaſed Progeny may be reſtored on any Emergency.

For the Man of *Devon* may be as well forbid to go thence to *York*, and ſay it depopulates *England*, as to prevent his going to *Dublin*; whence he may be as ſoon back, or if he think fit to ſtay here, he is ſtill an *Engliſh-man*, and ready for the Defence and Service of his Couutry, whether it be attempted on this or that ſide. And 'tis very Unnatural to hinder Men to Live, where they can live beſt, eſpecially if under the ſame Government and Polity.

As to the Gain *Ireland* makes by a Trade ſo prejudicial to *England*. This is indeed a common Topick, whereon many declaim againſt *Ireland*, but have very little cauſe for it; as appears by what has been ſaid already. Does no Country make *Woollen Goods* but *England* and *Ireland*? Yes, they do; namely, *France*, *Scotland*, *Holland*, *Flanders*, and many more.

more. Well, then all theſe may as well rail againſt *Ireland* for leſſening their Trade alſo. But the Truth of it is, that *Ireland* coming into Conjunction with *England* in this Trade, they mutually ſtrengthen each other; which may indeed be a great diſheartning to *Foreign Nations*, but is no leſs an Encouragement and Support to *England*; for that ſhe not only gets her own, but our Money alſo, and keeps her Sons about her, tho' not in the ſame Houſe, yet planted within Call; whoſe Voice they muſt and will readily Obey. Now that we have ſeen the good Effects that *England* will ſurely have by cheriſhing her Children planted in *Ireland*; let us take a View of the Damage that would befal her, ſhould ſhe not ſuffer 'em to dwell there; or which is all one, not let 'em uſe that Induſtry there, which is neceſſary for their *convenient Support*, and this we will chiefly ſuppoſe to be done by Prohibiting our Manufactures.

Aſſoon as this fatal ſtroke ſtruck (which God avert) as deadly to the *Proteſtant Intereſt in both Kingdoms*; the *Poor Widdow*, and her *Helpleſs Children*, ſit down and lament for want of Bread. The Cities then have too many Houſes for their Inhabitants, and are breaking up Houſe-keeping, and going not for *England*, except that in *America*, but to *Penſilvania*, *Carolina*, *Holland*, *Germany*, any where; *Scotland* it ſelf, rather than be ſo ſhamefully and hopeleſly brought back to their Angry Maſters in *Devon* and *Summerſet*.

Well then; this done, here is to be an Army at *England*'s Charge, or to live on Rapine, who will Intermarry with, and degenerate into *Iriſh*; Rebel, and perhaps not ſo eaſily as heretofore, if at all reduced: But ſuppoſe it better, How ſhall the King's Revenue ariſe for payment of the *Civil and Military Liſts*? For ſupport of the *Magazines*, and remittance of a *conſiderable Overplus* into the Exchequer of *England*? For tho *before the Woollen Manufactures took Root* here, *Ireland* was a great Charge to *England*; yet ſhe was paying her Old Debts apace, when ſhe found a way to *Employ* her *People*. How little Tillage and Cattle will ſerve this *Country*, when they who are the chief Buy-

ers

ers and Consumers are gone? How small a quantity of *English* and *Plantation Goods* shall we import, when we have no way to get Money to pay for them? The Revenue of *Ireland* will very soon, if our *Woollen Manufactures* be encouraged, amount to more than 500000 *l. per Annum.* Let not this seem strange, for according to the Advances it made after the Act of Settlement and Explanation in *Ireland*, altho tempered with extraordinary Lenity to the *Irish Papists*; it rise as I take it, from 160000, to 340000 *l.* without any new Grants, or Impositions; nay contrarily, many great Sums reserved on *Papists* Estates, were wholly and for ever acquitted and discharged. This great Improvement of the Revenue, owed its chief Cause to the *Woollen Manufactures*, which continually furnish'd the poor Spinner and Comber with daily Money to Smoak and Drink: So that in all the Towns where the said Manufactures were, the Inland-Excise (as we term the *Imposition on Ale, Beer and Usquebaugh*) advanced incredibly.

Will *Taunton*, *Exeter*, and *Teverton* pay all this Dammage? No, they would indeed rather see *Ireland* Drowned, Annihilated. Therefore we are lead to hope, that neither the King, nor his Great Council in Parliament, will think it advisable to treat the *Protestant English Subjects* thus severely (so immediately after having made a Law to incourage their coming hither; as to deprive em of the most proper Means of getting a Livelihood decent and fit for *English Protestants?* To please some mistaken *Gentlemen* and *Clothiers* in the *West of England*, and the *Factors* at *Blackwell-Hall.*

The *Poor French Hugonots*, that are for the Cause of a *Good Conscience* Banisht their Native Soil, and Invited here by the Clemency of his *Most Gracious Majesty*, and Laws newly made in their favour, will think themselves miserable indeed, when instead of following their respective Trades, they find themselves condemned to go to the Mountains to feed Cattle, and to Plow, neither of which they at all understand. Surely care must be taken to assign em Lands in Shares, as is done in *Fez* and *Morocco*:

For

For when the Trade is gone, who will buy their Corn and Cattle?

But to all this it is answer'd: You shall have the Linnen Trade. We thank you for your kind Intention: If we were fit for it, as we in all the *South* parts are not, where are the *Forreign Markets?* Can *England* prohibit *Holland*, *Germany*, &c. to forbear that Trade in favour to *Ireland*, at least not to underdo us.

Now, if it be more profit for *England* to receive vast Revenues out of *Ireland*, both Publick and Private; to receive very great Benefits, by furnishing her with *Native* and *Plantation Goods*; to have her deserting People settle and Plant so near her, that they can't properly be said to have left her; to have a Country that was full of most inveterate Enemies, Enemies to their *Religion*, *Nation*, and *Government*, changed into the most Faithful Friends and Relations that they can hope for, and to be at no more expence of Blood or Treasure, but now to reap the full benefit of all their former Costs; be better than to have *Ireland* an useless Limb, chargeable, and hazarding the Health of the whole *English* Frame; then certainly 'tis *England*'s great Profit and Advantage to encourage this Enlarged part of *England*, (for 'tis no other now) with all Natural Affection, Tenderness and Care; and so I can't believe but *England* will do, being thereto obliged by the Laws of God, which take great care of Mankind, by Natural Wisdom and Polity, and true Love even of themselves.

Prop. III. *That the Woollen Manufactures of* Ireland, *are a considerable Security to the Peace and good Government of* England.

Since *Ireland* after her late almost Mortal Distemper (for whose Body the Devil and all his Angels fought with *Michael* and his) is, blessed be God, and praised be his *Glorious Instrument* King *William*, not only restored to her former Health and Vigour, but her very Youth re-commenc'd, and all the latent Seeds of Disorder, are irradicated and removed. She may truly boast that her

Protestant

Proteſtant Inhabitants are as ſound a Body of People to their Prince, Country, Religion and Laws, as are to be found in the Univerſe. A *Jacobite Proteſtant* is now one of thoſe Venomous Animals, that will not endure *Iriſh* Earth. Wolves indeed we have and Foxes, but theſe are now rather Game and Diverſion, than noxious or hurtful. If an *Iriſh Tory* or *Rapparee* prey now but on an *Engliſh Lamb*, we have our *Hounds* ready for him, and a full-mouth'd Outlawry gives him Chaſe, and his Head becomes of more value than a Wolfe's; ſo that they are forc'd to wear Sheep-skins themſelves, for fear of diſturbing our Flocks.

Seeing then that *Ireland* is ſo perfectly at Unity in her ſelf, that we have not the leaſt Faction, or Diviſion among us, that our Sun and our Shield, are the *Proteſtant Religion* and King *William*; we are a very great addition to the Loyal Party in *England*, with whom and for whom we muſt live and die. Would to God *England* were ſo free from *Noxious Humours*; but perhaps her Cure was *too ſoon*, and *too eaſie*; and therefore only Time and her Healthy *Conſtitution* muſt wear 'em off. *Ireland* now is, without doubt, the Envy of the *Jacobites*; who out of pure Malice, would be glad that the *Iriſh Papiſts* were more conſiderable than they are, as being on their ſide; and therefore we do not wonder if under pretence of *England*'s Intereſt they deſire to have the *Proteſtants* recall'd, or baniſht hence.

This Country would then be a good Meeting place for the *French* and *Iriſh* to renew their interrupted Projects and Councels, and Correſpondencies with the *Highlanders*; and they well know that *Engliſh Proteſtants* will not live, if they can help it, without *Imployment*, whereby to live decently. They can't live with a *Cow* and *Potato-Garden* on a Mountain ſide, in a Cabin built in a Days time, which the *Iriſh* naturally do; and there is no other Imployment for ſo great Numbers of *Proteſtants*, as God be praiſed are now in *Ireland*, but that of *Woollen Manufactures*: Therefore ſays the *Jacobite* in *England*, *Cut away that Root, and they'll all wither.*

No, no, inſtead of taking away the Honeſt Means to get our Bread here, our Gracious King *William* will keep a good *Proteſtant* Army here, where they'll be welcome, and this Country will maintain 'em without any Charge to *England*, or prejudice to it ſelf, but will be the better, in having ſo many the more *Engliſhmen* (eſpecially when the intended *Baracks* are made) amongſt us.

But, ſuppoſe the worſt, that this Project to put down our *Woollen Manufactures*, ſhould prevail, and conſequently force the *Engliſh Proteſtants* to withdraw from this Iſland: The beſt then that could be hoped for, would be that the *Scots* would ſucceed in our rooms. Now pray what better Security can *England* have that thoſe Induſtrious and Hardy People won't make Serges and Bays, and through *Scotland*, ſend 'em where they pleaſe? Ay, but the *Scots* are a Meek Harmleſs People, that will not purſue their Intereſt, their Common and National Advantages, without leave from Mr. *C—y* and ſome other of the *Weſt of England*; therefore there is no danger of them. For though Mr. *C—y* can't Bridle nor Saddle, much leſs Ride 'em in *Scotland*, yet if he catch 'em on *Iriſh* Ground, he will tie 'em to Rack Staves, and take away their Oats and Meal.

However I hope *England* will not try his Experiment, leaſt his Notions prove too Metaphyſical to be of any Uſe, and too fine for Practice.

Then let us conclude that *England* had e'en as good foſter and cheriſh her own Legitimate Iſſue, as to adopt thoſe of other People, who may perhaps in time forget that ſingle piece of Bounty, and go on to do themſelves all the good that occaſion may preſent them with.

Or ſhall we ſuppoſe, that in regard *Europe* is ſo Canton'd out into petit States and Principalities, that *England* (ſtrictly ſo called) is more than a Match for any one of them, and therefore ſcorns to be enlarged by any new acceſſion of Strength, which the Kingdom of *Ireland* would (if encourag'd in *Woollen Manufactures*)

Hurts) ſurely be to her? But Safety and Victory are never to be hazarded where they can be got without it.

It's much more than probable to me, that had *Ireland* in the Reign of King *Charles* I. been ſo happy as to have been ſo fully Inhabited by *Proteſtants*, as bleſſed be God, ſhe is now; there had been no Maſſacre of the *Britiſh Nations* here in 1641; nor had that Diſmal and Bloody Rebellion enſued; nor had the Earl of *Strafford* thought it good Policy (as he did ſome time before that) to hold the *Engliſh* (who had the Artificial) and the *Iriſh* (who by their Numbers at leaſt, had the Natural Strength of the Kingdom) in a Ballance; which he held in his own Hands, that both the one and the other might depend on his Arbitrement. His vaſt Ambition of Power, was not leſs than his very great Parts: To humour which, as he was reſolved to ſerve his Maſter without reſerve, ſo he expected by that Machine to compel *Ireland* to ſerve him.

But Story too ſadly relates the Unhappy Cataſtrophy of this Policy: For his Arbitrary Proceedings, produced a Legal Act of Attainder againſt his Lordſhip's Head.

And the *Iriſh* with their Natural, ſurprized the Artificial Strength of the *Engliſh* in moſt places of the Kingdom; uſing them with Ineffable Cruelty, which mightily encreaſed the Confuſion and Flame in *England*, that ended not till ſome Years after.

Neither do I believe that the late King *James* had ever form'd the Deſign to Reign Deſpotically in *England*, had *Ireland* been ſo replete with *Proteſtants*, as (God be praiſed over and over again) ſhe now is, *Tyrconnel* then would not have durſt taken the Sword of *Ireland* into his *Romiſh* Paws, in Contempt of our Manifold Laws againſt it; he would not have dared to Disband an *Engliſh* Army, to Enliſt *Iriſh* Enemies in their room, and to put the Civil and Military Power into thoſe Hands which the Laws of the Realm had Diſarmed of both; nor to have applyed thoſe Revenues to the Ruine of the *Proteſtants*, who granted and deſigned them for their own Defence.

The Premiſes conſidered, the Safety of *England* and *Ireland*, under God, are the great Numbers of *Proteſtants* in both Kingdoms. But as *England* can't have 'em without ways to Maintain and Support them, ſo neither can *Ireland*; and there is no other way (Humanly ſpeaking) than by the *Woollen Manufactures*. And God has in his Providence ſo order'd it, that there is room enough in the World to vent the Productions of both Kingdoms.

Methinks I hear an Objection; That we have heard of great Bridges built upon *Woolſacks*, but never of a Church built upon *Woollen-Cloth*, as this Man labours to perſwade us, that the Reformed Churches of *England* and *Ireland* are.

Bantering will not do *now*. We know that our Church is built upon the Rock *Chriſt Jeſus*, Eternal Truth, which nothing in Earth, *Rome*, or Hell ſhall ever prevail againſt. But ſeeing ſhe is Militant here on Earth, tho her Foundation be impregnable, ſhe muſt take care of her Out-works, and keep good Garriſons and Armies; whoſe Common Soldiers are beſt made up of *Proteſtant* Marriners and Manufacturers (which Profeſſions our Saviour's own Diſciples follow'd) who tho often too irregular in their own private Actions, are nevertheleſs very Faithful to the General and Common Cauſe. Of theſe our Armies can never be too many, for they'll Fight and Work to Defend and Support that which Defends and Supports them; and all the Pay they deſire is, to have that Liberty which even Nature (not vitiated) beſtows on Mankind. The Liberty, I ſay, to get their own Living by their Labour and Induſtry, and Protection of their Goods gotten thereby. Whilſt they are thus rewarded, ſcarce any will ever Deſert, much leſs Mutiny or Revolt.

POST-

POSTSCRIPT.

IF the Cheapneſs of a Commodity of Uſe doth increaſe its Vent, (than which, nothing is more apparently true) it muſt undoubtedly be the Intereſt of *England* to render her *Woollen Manufactures* Cheap at Forreign Markets: For that there is ſcarce any State or Kingdom in *Europe*, that is not her Competitor therein; who being Under-ſold, muſt of conſequence leſſen, and be diſcourag'd the making the ſame Manufactures; would it not then be more fit to allow *Ireland*, (a Province abſolutely dependant on *England*) a Share in this Trade, than to give it to Forreigners, who will inlarge their Manufactures of *Wooll*, when the Exportation of them from *England* is leſſen'd, by raiſing the Price there, which ſeems to be the chief Deſign of the intended Prohibition on *Ireland*, that otherwiſe, together with *England* might (by making them Cheaper, and in greater Quantities) become the ſole Exporters of *Wollen Manufactures*.

Beſides, there are few, if any Examples wherein Prohibitions and Monopolies in Trade, have been advantagious to the Publick; they moſtly tend to the benefiting of Particulars, and hurt the Generality; and I apprehend (if it were throughly inquir'd into) that the Prohibiting the Importing of *Iriſh* Lean-Cattle into *England*, would be found an Inſtance of it. For that ever ſince, the People of *Ireland* have fallen into the Trade of Fatting their Cattle themſelves; and have Exported their Beef, *&c.* in large Quantities to the *Plantations*, *Holland*, *Flanders*, *France*, *Spain* and *Italy*; and *Engliſh* Shipping frequently Victu-

al

al with *Iriſh* Beef: And thus *England* hath loſt a great part of her Exportations of this kind; which conſtantly keeping down the Price at Home, hath much prejudic'd the Feeding Lands, and I doubt, hath not much advantag'd the Breeding Lands of *England*, a far greater Number of Lean Cattle having been brought in from *Scotland* ſince, than were before that Prohibitory Law was made.

And 'tis more then probable, that this pretended Miſchief of the Increaſe of the *Woollen Manufactury* of *Ireland*, doth ariſe from this Reſtraint put upon the *Iriſh* from Exporting their Black-Cattle into *England*, becauſe they were neceſſitated by it, to run upon Breeding a greater Number of Sheep; which furniſhing them with vaſt ſtore of *Wooll*, lead them moſt Naturally to the Manufacturing of it; and ſhould the People of *Ireland* be denied the Priviledge that both Nature and Neceſſity ſeems to Intitle them to, of Exporting the Superfluities of their Manufactures: It will be very happy, if ſuch a Reſtraint be not attended with worſe Conſequences to the Lands and Trade of *England*, than thoſe that Prohibiting of *Iriſh* Cattle may have occaſion'd.

FINIS.